

things possessed are (in phantasy) identified with one's actual bodily self, with the body as a whole, or with its particular parts and products. And the behaviour of these little children when any belonging was attacked, or any possession challenged, fully bears this out. Their response could often hardly have been more intense had it been in truth a part of their bodily selves which was in danger.

In the case of the infant at the breast, *to have* is literally and simply to take into oneself, into one's mouth. The nipple is only *here* at all when it is in my mouth, when it is (in feeling) a part of *me*. And to bite and swallow a thing is for long the only sure way of retaining it. (The incident of J/s swallowing the whistle is very clear in this connection,

p. 115.) This is the ultimate form of ownership, from which all others are derived. And this is what underlies the feeling that what is *mine* is *me*.

All this holds true even of the relatively simple situation where what is owned or coveted has intrinsic value. Even here, there is a reference to other people, as potential frustrators, challengers or rivals.

But, as we have seen, a great part of the value of this, that or the other of the things which little children want to own is far from intrinsic. It arises directly from the fact that others have or want the object. And thus we enter the open field of *rivalry*. Not to have what others have, or to have less than they, is to feel small and weak and helpless. Not to be given what others have been given, or as much as they, is to feel shut out from the love and regard of the person giving. It is, indeed, to be treated as not love-worthy. This much can be seen directly from the material of the *Rivalry* section. But from the psycho-analysis of children and adults, we can go further and say

that the child who is not given what others receive (whether from playmate or adult) feels this exclusion to be not merely a denial of gifts and of love, but a judgment upon him, a punishment. That is its chief bitterness, and the main source of the intensity of desire, as I hope to make clear at later points.

b. *The Motive of Power*

Instances of real aggression have been separated from those where the intention was playful; but the one sort of behaviour very readily passed over into the other. We always had to